

[SATURDAY, MARCH 24, 1877.]

[**CONFIDENTIAL**]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, AND CENTRAL PROVINCES,

Received up to 17th March, 1877.

POLITICAL.

GENERAL.

THE *Akhbar-i-Alam*, of the 13th March, complains of the unjust exclusion of natives from higher appointments in the covenanted civil service.

The *Patiala Akhbar*, of the 12th March, reports that it is under consideration in the War Office to give a military training to poor boys. Accordingly the Secretary of State has appointed a committee for the purpose. The Editor urges the need of giving a military training to the people in every district of India.

A correspondent of the *Agra Akhbar*, of the 10th March, thinks that natives would not be found wanting in parliamentary ability, if a parliament were established in India; but the difficulty is that they do not enjoy the confidence of the Government to the same extent as Englishmen, nor do they possess equal liberty.

The *Rahbar-i-Hind*, of the 13th March, learns that the Government is about to appoint four natives as district and Sessions Judges, and hopes that nominations of natives to offices in other departments of the service will soon follow. A competitive examination should be the only means of testing the ability of a candidate for any office. All offices should be equally thrown open to Natives and Europeans, and should go by ability and past services of the candidate.

The *Chashma-i-Nur*, of the 14th March, reports that the Viceroy has ordered the articles that have appeared in the native press criticising the Delhi Darbar to be translated into English for his inspection. The Viceroy should take this opportunity to enquire into the finances of the native States, and find out what native States have been involved in debt by the expenses entailed upon them by the darbars held within the last three years.

The *Akhyarul-Akhbar*, of the 10th March, thinks that no Government is justified in monopolising any trade, because in so doing the people are precluded from reaping any profit from it. Besides the custom duties on salt, which the Government might exact from the salt traders, it should not take any tax from the owners of the land where salt is manufactured. It is a sheer injustice that the Government should usurp possession of salt producing places after giving a nominal compensation to the owners. Such a proceeding is unjust on the part of the Government whose policy is based on justice and wisdom, but it befits that Government which deals with its people like gamblers, and which exacts such heavy dues from the suitors that if they were to prosecute a suit three or four times in a court, the costs would exceed the amount sued for.

TURKEY AND THE MUSSALMANS OF INDIA.

The *Aligarh Institute Gazette*, of the 9th March, quotes certain remarks made by Major-General Sir Frederick J. Goldsmith, C. B., K. C. S. I., in his lecture on "Islam from Constantinople to Calcutta" delivered at the Royal United

Service Institution, London, on the 2nd of February, 1877, and criticises them. Sir Frederick is not right in observing that the number of Mussalmans in India who sympathise with Turkey must be limited. All those Mussalmans of India of the slightest intelligence who have paid attention to the progress of affairs in the East sympathize with the Porte. But this sympathy is no cause of anxiety to the English Government, as surmised by the lecturer. A Mussalman, who is a true Mussalman and acts upon the dictates of his religion, will never rebel against the king under whose rule he lives in peace and tranquillity. There are indeed some disaffected Mussalmans too in India, but their number is extremely limited, and, being quite powerless, can render no mischief to the Government. The whole Muhammadan community is grieved at the conquests made by Russia in Central Asia, but can do nothing more than pity their hapless fellow-religionists who have been reduced under the Russian yoke. But the fault lies with the barbarious chiefs of Central Asia themselves who have sunk their country so low in point of civilization and cut off all means of communication with other countries. Any active part taken by England in the Eastern difficulty will not be a matter of indifference to the Indian Mussalmans. If she aids the Porte in any conflict that may ensue, she will command the cordial affection and gratitude of the Mussalmans of India, one and all. But if she lends assistance to the enemies of Turkey, the Mussalmans will hate the English as much as they do the Russians now. This general hatred may not lead to any disturbances in India, yet such a thorough alienation will ensue between the Mussalmans and Englishmen, that the efforts of a thousand years will not be able to remove it. The inferences drawn by Sir Frederick Goldsmith from the close succession of the mutiny on the late Crimean war are not right. The people of India are now quite different from what they were twenty years ago. They were then helplessly groping in the dark, now they are wide awake and alive to all that is going on in the world.

Then most important events could occur in the world without exciting the least interest, now the most trifling incidents arrest their attention. Then they did not know whether the East India Company was a man or a woman. Thousands of them were under the impression that it was a woman. Then they knew nothing of the Crimean war, and even when they learnt about it from others, they thought of it just as they do of a fairy tale. Now they know and contend for their rights. They criticise the conduct of the Government and its officers. They feel keenly their exclusion from the legislative council and the covenanted civil service. They know of the sitting of the Peshawar Conference, and advise the Government on Afghan politics. They are fully aware of the proceedings of Lord Salisbury at the Constantinople Conference. They love Lord Beaconsfield, who is favourably disposed towards the Porte. They hate Mr. Gladstone for his anti-Turkish views. It will thus be seen that the Eastern policy of England will produce a permanent effect on the mind of the Indian Mussalman.

The *Mihr-i-Darakhshan*, (a sectarian paper of the Muhammadan religion,) of the 11th March, quotes the *Nur-i-Afshan*, (a sectarian paper of the Christian religion,) of the 8th February, to the effect that if the Sultan will carry out his present promises, the Eastern difficulty will have a satisfactory solution, but that he has so often broken his promises that no reliance can be placed in his present promises. The Editor tries to refute this statement and to prove that the pledges of the Turks are far more to be trusted than those of any Christian power of Europe. Admiral Hobart Pasha, the brother of a late Governor of Madras, opens his letter, which has been published in the newspapers, with the remark that the Turks always take good care to observe their treaties. The Editor then refers to several passages in the work called *Turkish Empire*, written by Reverend Millner, a bigoted Christian, and published by the London Religious Tract Society. It appears, by a reference to pages 152 and 153 of the pamphlet, that

when the Emperor Peter the Great was hard pressed by the Turkish army in the reign of Sultan Ahmad Khan III., who ruled from 1703 to 1730, the Czar begged for mercy. The Turkish minister, who was in command of the army, permitted him to retreat in safety to his capital on condition of restoring Azof, &c., which he had seized. Charles XII., of Sweeden, who had been driven out of his country by the Czar, and who had sought protection at Constantinople, remonstrated with the Turkish vazir for letting off the Czar and not bringing him as a captive to Constantinople. On this the Turkish minister replied that his religion enjoined protection to an enemy who begs for mercy. The King of Sweeden then asked the Sultan to lend him some forces that he might himself surprise the Czar, but the vazir refused. Again, at page 173, the author remarks that the Turks never violate their treaties and always redeem their pledges. The Emperor of Russia granted liberty to Crimea by the treaty of 1776, but treacherously began to interfere in its affairs before the ink of the treaty had had time to dry. A reference is also made at page 125 which illustrates the faithfulness of the Turks in preserving a trust. After this the Editor quotes some passages from native and English papers, and refers to the past history of Europe to show that the Christian Monarchs of Europe, as Russia, England, &c., are not bound by their treaty stipulations. What must be the state of these nations whose Monarchs play fast and loose with their treaties, and the ministers of whose religion are so deceitful. As regards their Christianity a committee is held every century to amend the Bible. This being the case in religious matters, we can hardly expect that such people will be bound down to laws or customs in secular matters. At this very time a religious council is sitting in which it has been decided to expunge the last seven verses of the last chapter of the book of Mark in the New Testament, and also that verse in the epistles which appears in the catechism on the discussion of the doctrine of Trinity. It is strange that the professors of such a theology have the audacity to

accuse the followers of truth. But the Almighty in avenging this will throw the scoffers into confusion and disorder in the twinkling of an eye.

The *Urdu Akhbār*, (published in Mahrati at Akola,) of the 10th March, says that the *Pioneer* is wrong in stating, on the authority of its Berar correspondent, that even the poorest villagers of Berar have contributed subscriptions for the relief of the wounded soldiers of Turkey. As this statement is calculated to raise false suspicions against the Musalmans in the mind of the Government, we take this opportunity to contradict our contemporary. Only the educated and well-to-do Musalmans of large cities, as Akola, Omraoti, &c, have made contributions for the sufferers of Turkey from a feeling of simple humanity.

NATIVE STATES.

The *Rahbar-i-Hind*, of the 10th March, in reference to the Patiala State, says that the complaints published in the public journals against Sayid Imdad Ali and other officials of the State, by Khuda Bakhsh, are entirely false and unfounded. The object of the latter appears to be to cause factions among the State officials, and thus lead to the overthrow of the present administration. The Council of Regency should therefore expel him from the State.

The *Panjabi Akhbār*, of the 10th March, says that looking at the good education which the Maharaja of Kapurthala had received, it was expected that he would conduct the administration in a manner conducive to the improvement of the State and the prosperity of his people. But we are sorry to find that he could not even take care of his own health. His intemperance brought on a serious disease, which was not reported to the Government till it was past all remedy. The officers of the State should have informed the Government in time, so that speedy measures might have been adopted for his recovery. The doctor, under whose treatment the Maharaja has been placed, is doing his utmost for his

recovery which is in the power of Heaven and not of man. But the Government should not solely depend on a doctor. A native physician may be associated with the doctor with advantage. This measure will at least tend to secure the entire confidence of the relatives and friends of the Maharaja as to the way in which his health is looked after.

The *Akhbar-i-Alam*, of the 13th March, in its correspondence columns, notices a case of murder in the Jodhpur State. Two men belonging to the Badri tribe and inhabitants of Marwar killed a Swami in Biyawar about four miles from pargana Ajmere, and made off with his property. No trace has yet been found of the robbers.

The Thakur of Jalore who owns an estate yielding an income of sixty thousand rupees, has gone into rebellion against the Maharaja and practises oppression and plunder in the neighbourhood. The Maharaja has sent detachments to subdue him.

A correspondent of the *Agra Akhbar*, of the 10th March, writing from Gwalior, says,—Her Majesty has assumed the title of Empress, and we are to be made to live without water and salt. Mr. Hume has been commissioned by the Government with the task of prohibiting the manufacture of salt in all native States. The Gwalior darbar also has received a despatch on the subject from the Government. The Diwan has recorded a memorandum setting forth the disadvantages and loss which the non-manufacture of salt will entail upon the Gwalior State and the people. If the Government acts with strict justice in the matter it will give up its project. Of course it is a different thing if it acts despotically. But what effect can the protest of the Gwalior darbar alone be expected to produce? The Maharaja of Jaipur has accepted the conditions offered by the Government. As regards the Rajas of Bharatpur and Dholpur, there is no reason to think that they will disagree with the Government. The Maharaja of Jaipur has already

tried to deprive us of salt by making over the Sambhar lake to the Government. The Maharaja of Bharatpur has been installed G. C. S. I. for his yielding to the wishes of the Government in this matter. It is very likely that the Government has, with the same object, sought to please Scindia by making him a General of Her Majesty's Army. The question of the monopoly of salt has been upon the tapis since October last, but the Government very cunningly has avoided all communication on the subject with the native States up to this time, lest the chiefs might raise the question at the Delhi darbar, and the Government might feel obliged to refrain from enforcing its scheme. The English, who live at a distance of five thousand miles from India, have drawn us through the mire with their smooth deceitful policy, and reduced us to poverty. The little wealth still remaining in the country is on the high way to England. Her Majesty has assumed the imperial title, and accordingly the acts of the Government correspond with the greatness of that august title. The Government is about to impose a tax on the people of Gwalior, in return, as it were, for the titles which it has conferred on the Maharaja.

A correspondent of the *Benares Akhbar*, of the 22nd February, writing from Dholpur, notices the prevalence of theft in Dholpur. The police do not enter the correct value of stolen property in their diary. If a man estimates his stolen property at Rs. 1,000, they put down in their diary only Rs. 700.

A correspondent of the *Akhbar-i-Tamannái*, of the 15th March, says that the Landhora case is still pending trial in the Court of the Sessions Judge of Meerut. We do not know with whose permission the Rani adopted a boy, two and a half years old, on the 4th idem, with great ceremony. The native Government officers and raises were present at the ceremony, but no high European official graced the occasion with his presence.

GENERAL ADMINISTRATION.

A correspondent of the *Anjuman-i-Panjāb*, of the 9th March, complains that Sub-registrars are generally illiterate, and register any documents presented for registration without making any enquiries. It is thus to be feared that forged documents can be easily registered. In civil courts great weight is naturally attached to registered documents. The Government should therefore appoint men possessing a tolerable knowledge of the Urdū language to the office of Sub-registrar so that there may be no chance of a forged document being registered.

The *Urdu Akhbār*, (published in Mahrathi at Akola,) of the 10th March, says that the reorganisation of the Judicial Department of Berar is believed to be under the consideration of the Government. According to the new Berar judicial scheme the Small Cause Courts will be abolished, and Munsifs will be substituted in their places. But the pay of the Munsifs is supposed to be fixed at Rs. 200 or 250, which seems inadequate. The rate of pay of these judicial officers should be increased in order that their judgments may not be biased by bribery. At the same time these newly created appointments should go by ability and not favouritism.

One Harishchandra, writing from Benares in a letter published in the *Kashi Patrika*, of the 15th March, says, that in reference to the memorial of the Hindus praying for the discontinuance of cow-slaughter, the Government has replied that, for the sake of one sect of the community, the Government can do nothing in the matter at present. What sort of justice is this! The Government favours four crores of Mussalmans and some lakhs of Christians more than thirty-two crores of Hindus. It is to be regretted that the Government is not so wise as Akbar was, or it is too fond of cow-flesh to give up its use.

The *Anjuman-i-Hind*, of the 10th March, remarks that the native clerks who have been lately dismissed from public

offices in Oudh are reduced to great distress. Provision should first be made in the public offices in the North-Western Provinces and Oudh, as vacancies occur, for these men who have been dismissed through no fault of theirs.

A correspondent of the *Akhbār-i-Tumannāi*, of the 15th March, writing from Roorkee, is sorry to state that the condition of the natives is getting worse while they are trying for admission into the civil service. Colleges are being abolished, and examinations made stricter. The B. A. degree has been made a *sine quo non* for the candidates for the High Court pleadership examination. Some changes have also been made in the administration in the Roorkee Engineering College. Only those boys who have taken the B. A. degree will be admitted into the first class. The course of study of the second class extended over a period of ten months, but now that period has been doubled, and the pay of the past students of that class will now commence with Rs. 40 a month instead of Rs. 60; and so on.

EDUCATION.

The *Shola-i-Tur*, of the 13th March, thinks that the abolition of the Delhi College, which is of no less a standing than eighty-five years, will prove a serious blow to the propagation of learning in Delhi, and hopes that the Government will accord a favourable hearing to the memorial of the inhabitants of Delhi praying for the retention of the college. The abolition of an old institution will be a source of considerable dissatisfaction to the people and is not justifiable for the sake of a small saving to the State.

The *Safir-i-Bodhana*, of the 14th March, says that natives are displeased with the clamour which some Europeans have raised against the Education Department: (1) some Europeans say that natives find fault with the Government system of education and express their opposition to it. In refutation of this statement we should say that natives do not disapprove

of English education and do not wish to be left uneducated. They only point out defects in that system with a view that they may be remedied, and for this they are entitled to the thanks of the Government: (2) Europeans say that the money spent by the Government on the Education Department is useless, and that the Government reaps no profit in return. What do they mean by this? Do they mean that the students should make a pecuniary present to the Government at the time of leaving the school, or that they should perform such low menial acts for the Government as watering the road, sweeping the Church, pulling the punkah, and so forth? The Government does in reality take admission and schooling fees from the students, one per cent. school cess from the zemindar, and contributions from the municipal committees. Above all the most important benefit to the Government from the spread of English education is that natives, thus educated, are impressed with the greatness and the best intentions of the English Government: (3) Europeans say that the Government has met with disappointment, inasmuch as the good results anticipated from the diffusion of English education among the natives have not come to pass. How has the Government been disappointed? Hundreds of B. A.s and M. A.s have been turned out by our colleges. Hundreds have acquired proficiency in the law. In what way then has the Government been disappointed? Did the Government expect that natives would continue to be fools and simpletons after studying for a long term of years in a school or college? Was it the wish of the Government that the native students should turn out stupid, so that it might condemn them for stupidity and appropriate the school cess to its own use? (4) Europeans say that English education makes a native disobedient and impudent, and does not teach him good manners. Now, we ask, has any educated native disobeyed the orders of the Government? Has any educated native raised the standard of revolt? Has any educated native set the English law at defiance or refused to pay the Government

tax ? There is indeed a difference between the educated and uneducated natives. The former do not cringe and fawn upon every white-skinned man. They do not treat every European with the same respect as they would the Empress. They do not submit to illtreatment. They believe in the justice of the law. This conduct of theirs may be interpreted as obedience or disobedience. But if English education itself be adjudged a school of bad manners, the conduct of Europeans should be as bad as that of the English educated natives. To say that English education teaches good manners to Europeans and bad manners to Natives is nonsense. The natives take their degrees by undergoing examinations and do not purchase their M. A. degrees as others do. They have passed the civil service examinations, as well as those prescribed for Civil Surgeons, Engineers, Barristers-at-law, and so on. They have carried off gold and silver medals at examinations in England. This high education has exalted the aspirations of natives and enabled them to criticize the conduct of Europeans, and point out the defects of the English law, and contend for their rights. But Europeans cannot afford to see English educated natives aspire to an equality with themselves. They try to lay the axe at the very root of the tree which has borne such good fruits for the past sixty-four years of its existence, so that the natives may be again condemned to poverty and ignorance. The abolition of the Delhi college is truly lamentable. Both England and India are subject to the rule of the Empress. It is not just on her part to let the one flourish and prosper, and condemn the other to decadence and ruin. If retrenchment of public expenditure be inevitable in the Education Department, the Government should appoint able natives as Directors and Inspectors of schools on reduced salaries.

The *Urdú Akhbar*, (published in Mahrati at Akola,) of the 10th March, protests against the contemplated reduction in the number of scholarships allotted to students of the First Arts

and B. A. classes in Berar. The Director should bear in mind that most of the students who have hitherto passed the University examinations from Berar depended for their maintenance on the scholarships they received from the Government. Any attempt to reduce the number of scholarships or curtail the period for which they are tenable will be a great hindrance in the way of higher education in Berar.

The *Rahbhar-i-Hind*, of the 13th March, is glad to mention that the Government of India has at present under its consideration the question of appointing natives to head-masterships of zila schools, on the ground that European head-masters are ignorant of the Urdú language. But the Government should in fact also appoint native professors in colleges and native inspectors of schools. We should only have Europeans as professors of the English language and literature.

The *Kohinur*, of the 10th March, in a long article points out the inadvisability of abolishing the Delhi college. The saving that is likely to accrue to the Government from the abolition of the college will be one thousand rupees a month, a very small saving indeed compared with the mischief that is likely to result. Higher education will now be placed beyond the reach of the people of Delhi and the surrounding districts. If we take into consideration the revenues of the Panjab and its population, we shall be convinced that the sum spent on the Education Department is comparatively small. If a reduction of the State expenditure is indispensable, there are other methods far less objectionable of effecting it. There is no need of maintaining a separate forest department, all work connected with it may be made over to the district officers. Similarly the vaccination work may be left in the hands of native doctors of hospitals and dispensaries. The paucity of students in the college of Delhi, upon which an argument is based for its abolition, is due to a want of high schools in the neighbouring large towns which should act as feeders of the central college. The Editor hopes that Lord Lytton will be pleased to consider the possibility of retaining the college.

RAILWAY.

The *Anjuman-i-Panjāb*, of the 9th March, in its correspondence columns, urges the necessity of building a sarai at the Gujrat railway station. The city is situated at the distance of a mile from the station, and great inconvenience is experienced by the passengers for want of a sarai.

A correspondent of the *Rahbar-i-Hind*, of the 13th March, says that the want of sarais in the vicinity of Railway stations is a source of great inconvenience to passengers. There should be a sarai near every Railway station, where the passengers may put up during the night and find a shelter from the rains. For the purpose of building sarais at the stations where they are needed the public should raise subscriptions which should be supplemented by suitable grants from the Railway Companies and the Government. The Railway officials should exercise a supervision over the conduct of the subordinate officers, and see that the passengers receive mild and civil treatment at their hands. There are some other grievances which call for redress. Separate compartments should be reserved for the passengers of the low castes, as sweepers, &c., whose contact is scrupulously avoided by Hindus and Mussalmans. There should be reserved compartments for female passengers. Tickets are now only available within a limited time, which occasions a great rush of passengers at the booking office. To prevent this rush tickets should be made available without any restriction of time. Overcrowding should be avoided, particularly in the hot weather. A new class of carriages should be introduced, for which the rate of fare should be a little above the lowest class. There is no need to construct new carriages for this class. The carriages of the lowest class will answer the purpose. The maximum number of seats in this new class should be smaller than that in the lowest class. This class will be a source of comfort to passengers of moderate means. Some better arrangements should be made for examining and collecting the tickets, so that the carriages may not remain locked up for a

long time as is the case at present. The railway officials should remember that there are Hindus who neither eat nor drink in a railway carriage. There should be means of communication from one carriage to another, so that the railway authorities may be enabled to examine the tickets on the way. This system will enable the railway officials to unlock the carriage doors as soon as the train reaches the station. Arrangements for the supply of water to passengers are defective at some stations.

F A M I N E .

The *Malwa Akhbār*, of the 14th March, in reference to the Deccan famine, observes that through the displeasure of Heaven a large part of the country is exposed to the ravages of famine this year. The people of Sholapur have suffered seriously from the distress, and the distress in Kaladgi and Dharwar is increasing. The Government procrastinates its relief operations. The Supreme Government has left the entire management of the famine in the hands of the local Governments of Bombay and Madras, which have contented themselves in turn by starting relief works. The cultivator is pressed for the payment of rent, while he and his family are famishing. The Government exacts work from the sufferers in return to the relief it grants them. But it should be noticed that all men are not able to perform hard labour, and even those who perform a full day's work do not get sufficient wages. They get half a *śr* of grain instead of a full *śr*, a child gets only one pice a day. In the time of the mutiny when the English were reduced to great straits by the mutineers, the natives afforded shelter and protection to English women and children, and the native chiefs placed their armies at the disposal of the English Government. Should the English Government requite those favours in this way and allow the natives to perish of hunger? All appeals of the native societies and the native press to the Supreme Government and the Governments of Bombay and Madras

have proved ineffectual. We are now anxious to know what our *Empress* does for us. The Editor then publishes the telegram sent by the *Sarvjanik Subha* of Puna to the Secretary of State, the *London Times*, and Mr. Fawcett.

LOCAL AND MISCELLANEOUS.

The *Rahbar-i-Hind*, of the 10th March, remarks that the introduction of certain reforms is necessary in the management of charity-houses established by municipal committees within their jurisdictions. Men who are able to work should not be fed gratis. In connection with each poor-house a manufactory should be started, and some sort of work should be exacted from each able-bodied man. Vagrancy should be prohibited, and the offenders should be sent to correction-houses. It is very objectionable that the municipal charity-house of Hoshiarpur has been placed under the superintendence of a Christian Missionary. We are therefore not at all surprised to find that those poor men alone are admitted into the house who exhibit an inclination towards Christianity. The charity-house was first situated near the residence of the Missionary, and it has now been removed to the vicinity of the Church. It is thus very naturally regarded as if it were maintained by the Missionary and not by the municipal committee. Under these circumstances it is very desirable that the house should be placed under the superintendence and management of some members of the municipal committee.

The *Akhbar-i-Alam*, of the 13th March, in its correspondence columns, complains of the neglected state of the bridges of boats at Jhunsighat and Papamau in Allahabad. The bridges are often out of repair which necessarily causes trouble to the passengers. The boats used in the bridges are very old. Only the other day a boat filled with water and sank with fifteen other boats. About three months ago five boats caught fire and were burnt to ashes.

The *Lauh-i-Mahfuz*, of the 9th March, on the authority of a correspondent, notices the frequency of robberies and dacoities committed by men of the notorious Menah tribe living in qusba Sháhjahánpur. Two recent instances of dacoity are mentioned, one in mauza Rewari and the other in mauza Hamírpur. These notorious dacoits should be strictly punished and expelled from the district.

The *Oudh Akhbár*, of the 11th March, says that the education at present given in Europe is purely literary or scientific. This education being unaccompanied with a religious training has produced mischievous results. The Europeans are looked upon as the models of civilization and enlightenment. But on close examination we find that their civilization is marred and disfigured by mean and low qualities. The Kings of Europe are affected by mutual jealousy and envy. Deceit and cunning are luxuriantly flourishing in Europe. National prosperity is the only aim they have in view, no matter how it is to be obtained. Whenever two kings meet, it would seem from their interview as if they were on the most friendly terms with each other, while in reality they are influenced by feelings of enmity and envy. Look at Germany and France, Russia and Turkey, England and France, and so forth. Their treaties are not binding upon them; they are relegated to the shelves of the foreign office, and no favourable opportunity presents itself, but is eagerly seized to have them modified, even if it be at the expense of enormous bloodshed on both sides. An envoy of one king resides at the court of another with the apparent object of maintaining friendly relations between the two States and promoting commerce, but he secretly keeps his master informed of the state of the army and administration. Truthfulness, sincerity, and honesty exist only in name in Europe. If the civilized part of the globe continues in this state, another prophet will be needed in Europe to bring the sages of Europe to the path of virtue. It is best that every thing should be confined within proper limits.

The *Nusrat-ul-Islam*, Delhi, of the 11th March, publishes the fatwa (decree) of the religious leaders of the Wahabis on the question as to whether India is a dár-ul-harb (the mansion of war) or a dár-ul-amán (the house of safety). India is declared to be a dár-ul-amán because, for although the rulers do not profess the Muhammadan religion, the peace and a perfect religious liberty prevail throughout the land.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	Agra Akhbār	Agra	Urdū	Weekly	March 10th, 1877.	327 copies (including 50 copies taken by Government).
2	Akhabār-i-'Alam	Meerut	Ditto	Ditto	8th	80 copies.
3	Akhabār-i-'Am	Lahore	Ditto	Ditto	14th	945 copies (including 336 copies taken by Government).
4	Akhabār-i-Anjuman	Sháhjahánpur	Ditto	Bi-monthly	15th	50 copies.
5	Akhabār-i-Nasim	Jaunpur	Ditto	Weekly	6th	125
6	Akhabār-i-Tamannai	Lucknow	Ditto	Bi-monthly	15th	"
7	Akhyār-ul-Akhabār	Ditto	Ditto	Tri-monthly	10th	"
8	Akmāl-ul-Akhabār	Delhi	Ditto	Weekly	11th	120
9	Aligarh Institute Gazette	Aligarh	Urdū-English	Ditto	9th	343 copies (including 94 copies taken by Government).
10	Anjuman-i-Hind	Lucknow	Urdū	Ditto	10th	130 copies.
11	Anjuman-i-Panjáb	Lahore	Ditto	Ditto	9th	410 copies (including 250 copies taken by Government).
12	Ashraf-ul-Akhabār	Delhi	Ditto	Tri-monthly	11th	105 copies.

List of papers examined—(continued).

NO.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
13	<i>Benares Akhbār</i> ...	Benares	Hindī	Weekly	Feby. 22nd, 1877.	58 copies.
14	<i>Chashma-i-Nūr</i> ...	Amritsar	Urdū	Ditto	March 14th	352
15	<i>Diab-ul-a-i-Sikandari</i> ...	Rampur	Ditto	Ditto	" 12th	"
16	<i>Gwalior Gazette</i> ...	Gwalior	Hindī-Urdū	Ditto	" 11th	"
17	<i>Jaipur Akhbār, Lāputana</i> ...	Jaipur	Urdū	Ditto	" 9th	125
18	<i>Jalad-i-Tūr</i> ...	Meerut	Ditto	Ditto	" 8th	142
19	<i>Kabya Chandrodaya</i> ...	Amritsar	Gurmukhi	Ditto	" 14th	300
20	<i>Karnamah</i> ...	Lucknow	Urdū	Ditto	" 12th	310 copies (in- cluding 200
21	<i>Kāshi Patrika</i> ...	Benares	Hindī	Bi-monthly	" 15th	copies taken by Govern- ment).
22	<i>Khair Khwāh-i-Alam</i> ...	Delhi	Urdū	Weekly	" 13th	160 copies.
23	<i>Khair Khwāh-i-Hind</i> ...	Ditto	Ditto	Ditto	" 8th	200
24	<i>Khair Khwāh-i-Hindustān</i> ...	Amritsar	Ditto	Ditto	" 10th	"
25	<i>Khair Khwāh-i-Panjāb</i> ...	Gujranwala	Ditto	Bi-monthly	" 1st	570
26	<i>Koh-i-Nūr</i> ...	Lahore	Ditto	Weekly	" 10th	495 copies (in- cluding 30
27	<i>Lama-i-Nūr</i> ...	Jaunpur	Ditto	Ditto	Feby. 25th	copies taken by Govern- ment).
28	<i>Lauh-i-Mahfūz</i> ...	Moradabad	Ditto	Ditto	March 9th	57 copies.
29	<i>Lawrence Gazette</i> ...	Meerut	Ditto	Ditto	" 13th	85
						500 copies (in- cluding 50
						copies taken by Govern- ment).

	Makhzan-ul-Ulám	...	Bareilly	...	Urdú	...	Monthly	...	January, 1877.	225 copies (in- cluding 200 copies taken by Govern- ment).
30										
31	<i>Málad Akhbár</i>	...	Indore	...	Mahrathi	...	Weekly	...	March 14th, 1877.	100 copies.
32	<i>Marwar Gazette</i>	...	Jodhpur	...	Hindí-Urdú	...	Ditto	...	" 5th and 12th, 1877.	
33	<i>Meerut Gazette</i>	...	Meerut	...	Urdú	...	Ditto	...	" 10th "	80 "
34	<i>Mufid-i-Am</i>	...	Agra	...	Ditto	...	Tri-monthly,	...	" "	100 "
35	<i>Mufid-i-Hind</i>	...	Delhi	...	Ditto	...	Weekly	...	" 8th "	125 "
36	<i>Muhir-i-Darakhshan</i>	...	Delhi	...	Ditto	...	Tri-monthly,	...	" 11th "	400 "
37	<i>Murakai-i-Tahzib...</i>	...	Lucknow	...	Ditto	...	Bi-monthly,	...	" 1st "	150 "
38	<i>Mailá-i-Núr</i>	...	Cawnpore	...	Ditto	...	Weekly	...	" 13th "	50 "
39	<i>Najm-ul-Akhdár</i>	...	Meerut	...	Ditto	...	Ditto	...	" 8th "	150 "
40	<i>Nizám-ul-Akhdár</i>	...	Delhi	...	Ditto	...	Ditto	...	" 12th "	
41	<i>Núr-i-Afshan</i>	...	Ludhiana	...	Ditto	...	Ditto	...	" 15th "	407 "
42	<i>Núr-ul-Absár</i>	...	Allahabad	...	Ditto	...	Bi-monthly...	...	" "	305 copies (in- cluding 200 copies taken by Govern- ment).
43	<i>Nur-ul-Afáq</i>	...	Cawnpore	...	Ditto	...	Ditto	...	" 10th "	200 copies.
44	<i>Núr-ul-Anwar</i>	...	Ditto	...	Ditto	...	Weekly	...	" 10th and 17th 1877.	350 "
45	<i>Nusrat-ul-Akhdár</i>	...	Delhi	...	Ditto	...	Tri-monthly,	...	" 11th "	100 "
46	<i>Nusrat-ul-Islám</i>	...	Ditto	...	Ditto	...	Ditto	...	" "	70 "
47	<i>Oudh Akhdár</i>	...	Lucknow	...	Ditto	...	Tri-weekly...	...	" 11th 14th and 16th, 1877.	700 copies (in- cluding 50 copies taken by Govern- ment).
48	<i>Oudh Punch</i>	...	Ditto	...	Ditto	...	Weekly	...	" 13th "	
49	<i>Panjáb-i-Akhdár</i>	...	Lahore	...	Ditto	...	Ditto	...	" 10th "	

List of papers examined (concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
50	Patāla Akhbār ...	Patāla	Urdū	Weekly	March 12th, 1877,	247 copies.
51	Prince of Wales' Gazette	Meerut	Hindī-Urdū-Eng-lish.	Ditto	" "	"
52	Qaisar-ul-Akhhār	Allahabad	Urdū	Ditto	10th "	100 "
53	Rahbar-i-Hind ...	Lahore	Ditto	Bi-weekly	" 10th and 13th 1877.	450 "
54	Riaz-ul-Akhhār ...	Khairabad	Ditto	Tri-monthly	" 10th "	"
55	Rohilkhand Akhhār	Moradabad	Ditto	Bi-weekly	" 7th, 10th and 14th 1877.	210 copies (including 50 copies taken by Government).
56	Sādiq-ul-Akhhār	Bhawalpur	Ditto	Weekly	12th "	699 copies.
57	Safir-i-Bodhāna	Muzaffarnagar	Ditto	Ditto	14th "	500 "
58	Sayad-ul-Akhhār	Delhi	Hindī-Urdū	Tri-monthly	10th "	"
59	Shams-ul-Akhhār	Lucknow	Urdū	Bi-monthly	14th "	260 "
60	Shola-i-Tūr	Cawnpore	Ditto	Weekly	13th "	310 "
61	Tāj-ul-Akhhār	Rāmpur	Ditto	Ditto	" 8th & 15th,	70 "
62	Urdū Akhhār	Akola	Mahrathi	Ditto	10th "	130 "
63	Urdū Akhhār (Akola)	Ditto	Urdū	Ditto	" "	190 "
64	Vrit Dhāra	Dhār	Mahrathi	Ditto	12th "	"

PRIYA DKS,

Offg. Govt. Reporter on the Vernacular Press of Upper India.